

15c Per Copy
\$6 Per Year

the NATIONAL Jewish Post

Published
Weekly

"If You Let The People Know, They Can Act Intelligently"

Friday, November 25, 1955

A NATIONAL NEWSPAPER

Registered as Second-Class Matter
Post Office, Indianapolis, Indiana.

VOLUME XI — No. 13

U.S. INDICATES DELAY IN DECISION

COP TELLS HOW KASHRUT CAN BE FULLY ENFORCED

MIAMI BEACH, Fla. (JP)—How to secure strict enforcement of kashruth among butcher shops and hotels was told by Sgt. Donald Page of the Connecticut State Police, an unexpected addition to a panel here on "Is Kashruth Big Business or Does It Have Religious Values?"

Sgt. Page reported that kashruth thrives on strict enforcement.

Since Connecticut started kashruth inspections two years ago, the police officer revealed, only two violators have been arrested.

"We're rough on violators," he added. "We fingerprint them, take their pictures, treat them just like common criminals, which they are."

THE PANEL heard Max Gettinger, of the Miami Jewish Federation, stress the need of uniting the city's four kashruth supervisory groups—called vaadim—into one.

"Violators can always threaten to leave one vaad and go to another," Gettinger explained, "and this has been done." When you have four vaadim, you can be sure you do not have any tightening in the observance, he pointed out.

A plea for more kashruth inspectors was made by Frank Brickman, kashruth inspector for the city of Miami Beach. He said that Miami Beach had added 11 kosher butchers, 18 kosher restaurants and 11 kosher hotels in the past two and a half years.

"Sometimes I have to be in three different places at the same time," he moaned. "I need help."

Brickman answered the question of the reliability of the word "kosher" in Miami Beach by quoting from a local columnist's comments of several years ago: "... crooks ... unscrupulous ... sacrilegious ..."

"I KNOW OF certain Jewish people who would go 20 to 30 blocks to a kosher restaurant and then get non-kosher food."

Several arrests for violations have been made by him Brickman asserted.

Rabbi Jonah Caplan replied in

Jews Made Hit In 1855 Easton

EASTON, Pa. (JP) — In the first edition of the Easton (Pa.) Express, which celebrated its 100th anniversary on Nov. 5, a story on its front page praises the American Jew.

The story, which reappeared in the centennial edition, quoted an even earlier one that had appeared in the San Francisco Sun, which had this to say about the Jew, in part:

"His respect for the laws is shown in the fact that he seldom violates them. His wealth has gone toward building our cities. He cultivates the arts and goes heart and soul with our active citizenry in every useful enterprise. He quarrels but little; heads a mob-never!"

"You will find him in the courts of justice, on the bench, at the bar, in a jury box, but seldom ever arraigned for a heinous criminal offense. This is the American Jew. Let his good qualities be imitated—his bad ones should be forgotten."

the negative to a question from the floor on whether kosher butchers would be extinct in 25 years.

"No, I think there is a revival of Jewish feeling and observance. You will find more young people keeping kosher homes today than you would find 25 years ago."

The panelists spoke at the dinner meeting of the North Shore Center Men's club. The dinner incidentally, was kosher.

ON ISRAEL ARMS LIST

Soviets Jam Hebrew Radio Broadcasts

LONDON — Russian jamming of Hebrew broadcasts, both those transmitted by the British Broadcasting Co. and by Kol Israel, has lately been intensified, the Jewish Chronicle of London reported.

The jamming of the BBC programs, according to the Chronicle, is done not so much because they are intended for the Jewish listener but because they come from London. But those from Israel are considered by the Russians as being particularly dangerous and apt to inspire the revival of pro-Zionist sentiment behind the Iron Curtain.

The Kol Israel broadcasts, the newspaper said, have been frequently and easily picked up in Rumania as well as in the Ukraine, where there are large Jewish communities. The Russians are particularly determined not to allow these communities any possibility of maintaining contact, even on the air, with Israel.

Jewish Groups Plead For Change In McCarran Act

WASHINGTON (JP) — More than 40 national Jewish organizations have joined forces in an appeal to revise the nation's immigration and nationality laws at the Senate Judiciary subcommittee hearings on immigration and naturalization.

The hearings on the Immigration and Nationality act of 1952, generally known as the McCarran-Walter Immigration bill, was scheduled to begin Monday, Nov. 21, under the chairmanship of Sen. Harley M. Kilgore of West Virginia.

Rabbi Abraham J. Feldman of Hartford, Conn., president of the Synagogue Council of America, was to have presented a joint statement at the Tuesday hearings of the more than 40 Jewish organizations represented.

German Sailor Flaunts Swastika, Jailed In Israel

HAIFA — A 19-year-old German sailor was sentenced to a month in jail here for putting a swastika in the window of his cabin in the port, rousing the anger of port workers.

The sailor, Eric Grimm, was found guilty of insulting persons in a public place in a manner likely to provoke any person present to commit a breach of the peace.

He had to be rescued by port police when stevedores working on the ship tried to assault him.

Sharett Fears Damage To Country's Economy

NEW YORK (JP) — While Israeli Foreign Minister Moshe Sharett is touring the country emphasizing his government's immediate need for military supplies, the United States apparently is taking it slow and easy in considering the Jewish state's request for weapons.

In speeches in Hartford, Conn., New York and several other cities, Sharett has reiterated that his country must buy arms



SHARETT

emphasized his country's problem is mainly economic. Defense spending diverts resources needed for the civilian population, he said.

Thus, Sharett told an Israel bond dinner in Hartford, his country's dilemma is that "at the first sign of weakness Israel would be overrun," but that economic weakness could ruin it from within.

MEANWHILE, in Washington, State department sources indicated that Israel's request for arms is being considered "without undue haste" in order to avoid an arms race in the Middle East. The U.S. is also understood to feel that Israel's military potential is still greater than that of the Arab states despite the Czech-Egyptian arms deal.

Israel's list of arms needs, submitted to the State department last week, is understood to amount to less than 50 per cent

of the weapons being purchased by Egypt from Czechoslovakia. The Israeli transaction would call for about \$40 million, although Sharett is hopeful that favorable terms will increase the weapons his country can obtain.

Among the items on Israel's want list are 40-60 jet fighter planes of recent vintage and a number of light naval craft. The naval craft, if obtained, probably would be used by the Israelis to relax the strangling tactics being employed by Egypt on Israel's sea routes to the East.

SHARETT'S plea for aid was strongly supported in Hartford by Congressman Thomas J. Dodd (D-Conn.), who recently returned from a visit to Israel. Dodd said that because of "the dangerous and precarious position this democracy is in tonight" it is of the greatest importance "we do not slacken in our zeal that it shall not perish."

In New York, at a bond luncheon, Sharett said that the arms desired by Israel were not obtainable in the free market. He added that public opinion might help to persuade the U.S. to "sell at least certain defensive weapons to Israel."

He added that if Israel could not acquire the same quantity of arms that had been promised to Egypt by the Soviet bloc, it hoped to purchase such arms.

'CRISIS-MONGERS' FLAYED AT ISRAEL BOND DINNER

By BYRON J. ISRAELSON
Jewish Post Correspondent

PORTLAND, Me. (JP)—A noted economist has declared that on a recent tour of Israel he found nothing "which gave the impression of a people in a crisis."

Leon H. Keyserling, chairman of former President Truman's Council of Economic Advisers, scored the "crisis-mongers" who are trying to sell State of Israel Bonds by "evoking tears and sympathy among American Jewry."

"I FOUND NOTHING in Israel to make me sorry for anybody there and found nothing which indicated" that Israel's people are in the midst of a crisis.

Keyserling's remarks were heard by several hundred in the Portland Jewish Community Center. He spoke at a dinner aimed at boosting sales of Israel Bonds and honoring Abraham S. Levey, founder and first president of the Portland Jewish Federation.

HE SAID HE favored purchase of Israel Bonds by Amer-

icans because they are a sound economic investment and they enable the purchasers to "join hands in a joint endeavor in democracy."

Keyserling participated in the economic conference called by former Prime Minister David Ben-Gurion in 1953.

And even on later trips to the new state, Keyserling said, he found "a stable democracy, not a distraught group of people."

ALGERIAN JEWS EMIGRATE
PARIS — From Sept. 30, 1954, to Sept. 30, 1955, 728 Jews emigrated from Algeria to Israel, a Jewish Agency spokesman here has announced.

BIGOTS HAND OUT LEAFLETS HITTING JEWS IN TILL CASE

By GERALD LITTMAN

Jewish Post Correspondent

LOS ANGELES (JP) — Thousands of handbills, bearing a message of race hatred against Jews and Negroes were being distributed here, a weekly newspaper, the Free Press reports.

They are being distributed in an apparent attempt to discredit a scheduled Emmett Till protest meeting. Till is the Negro lad allegedly slain in Mississippi.

The handbill is headlined "Emmett Till Is Alive." It says:

"Emmett Till is the impudent Chicago 'nigger' who grappled with a white Mississippi housewife and was duly punished by her legal protectors."

The Communists took advantage of this local fracas to create a national incident, so 'nigger' Till was whisked away into hiding by the NAACP. Till

is alive in California, where his mother is now visiting . . .

"This bit of sensational news will never be broadcast to the general public. Why, you ask—Because Christian reader, the same Jews who sponsor the same NAACP and plan to destroy America either own or control practically every means of communication."

The leaflet was signed "American Anti-Communist Militia, National Headquarters, Kansas City 26, Missouri."

... with organizations

● **Enrollment** . . . The Hebrew Union College-Jewish Institute of Religion, California school, announced a record enrollment at the main school and its branches, with more than 1,000 students enrolled for the fall semester. Of the 1,000, 243 are enrolled for courses for credit at Wilshire Boulevard Temple and Temple Emanuel of Beverly Hills; 800 others are enrolled in adult education courses at 13 other Reform temples throughout Southern California, and also at the Westside Jewish Community Center under HUC-JIR auspices.

● **Conclave** . . . More than 100 teen-age boys and girls from seven southern states are expected to take part in a four-day annual mid-winter conclave of the southern region of Senior Young Judaea, beginning Dec. 25, at Daytona Beach, Fla. Representatives from Florida, Georgia, South Carolina, North Carolina, Tennessee, Alabama and Mississippi will attend the conference.

● **Scholarships** . . . Yeshiva university has announced that it will spend \$448,700 during the academic year 1955-56 to provide scholarships for 1,549 students, or 75 per cent of its undergraduate enrollment. The financial aid is being offered in the form of tuition, dormitory and maintenance scholarships for residents of 24 states, District of Columbia and 17 foreign countries.

● **Establishment** . . . The Jewish Theological Seminary of America in New York has announced the es-

tablishment of a department of psychiatry to acquaint future rabbis with certain problems of the individual and the community. Five New York psychoanalysts will conduct 15 sessions for seniors in the seminary's rabbinical school, followed by a series of seminars in which alumni of the rabbinical school will participate with the students.

● **Convention** . . . The 32nd convention of the National Committee for Labor Israel, known as the Gevevkschaften campaign for the Histadrut, will be held in New York at the end of this month. The convention will adopt a program for the year's activities to meet the needs of the Histadrut and Israel.

Religious Classes In Schools Urged In California

LONG BEACH, Calif. (JP)—Establishment of religious education in the schools, which is contrary to California law, was urged here by 400 participants in a conference on youth welfare.

Representatives of welfare agencies, schools and recreation departments asked that non-denominational instruction be included in school teaching programs.

"We feel that the lack of spiritual unity between church and school is weaning our youth away from going to church," a delegate said.

EXPECT FINISHED MOVIE

TEL AVIV—A new full-length comedy being filmed in an old-age home in Natanya is expected to be ready and available by March.

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TORAH UMESORAH National Society for Hebrew Day Schools TWELFTH ANNUAL DINNER 24 Kislev 5716 — December 3, 1955 Essex House, New York City

★ On the occasion of this annual affair, TORAH UMESORAH takes pride in listing the following eight schools which it helped establish for the new school year, 5716:

1. Beth Hillel Foundation School
New York, New York
2. Beth Jacob of Queens
Forest Hills, New York
3. Prospect Park Jewish Center Day School
Brooklyn, New York
4. Young Israel of Bedford Bay Kindergarten
Brooklyn, New York
5. Bals Yaakov School
Chicago, Illinois
6. Hebrew Day School of Eastern Connecticut
Norwich, Connecticut
7. Lynn Hebrew Institute Kindergarten
Lynn, Massachusetts
8. Talmudical Yeshiva of Philadelphia
Philadelphia, Pennsylvania

★ At the same time, TORAH UMESORAH is pleased to announce that the sorely needed and long-awaited "Teacher Training Courses," to prepare qualified personnel for Hebrew Day Schools throughout the country, will be inaugurated, please G-d, on December 18, 1955.

★ Founded in 1944, by the revered Rabbi Shraga Feivel Mendlowitz, of blessed memory, and guided by the leading Torah authorities in America, TORAH UMESORAH has, baruch HaShem, been instrumental in the establishment of more than 75 Hebrew Day Schools in all parts of the country. In addition, TORAH UMESORAH makes available to all existing Hebrew Day Schools educational guidance, public relations programs, placement of teaching and administrative personnel, publication for parents and children, a national PTA association, and serves to further the Hebrew Day School movement in all possible ways.

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Synagogue-Hebrew School Takes Form

The seven arches of the new Orthodox synagog in Portland, Me., stand out in this air view. To the left of the arches is the new Portland Hebrew school, being constructed on the same site. The new edifices will cost

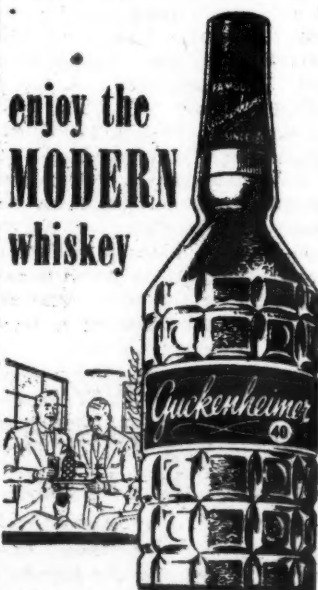
\$189,000. Group of buildings at top left compose Temple Beth El, Portland's synagog and school for members of the Conservative Jewish community.

New Publication Makes Debut

KIAMESHA LAKE, N.Y. (JP)—Adult Jewish Education, a quarterly journal, made its debut at the Torah Institute week end which was a pre-convention feature of the United Synagogue of America.

The new publication, an expanded form of a newsletter, is published by the National Academy of Adult Jewish studies, the educational branch of United Synagogue.

Among other contributions to the Winter, 1955 issue is an article by Pearl Buck, Nobel Prize winner, entitled "The Value of Dual Cultures," written especially for the publication.



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SYNAGOG DAMAGE SUSPECT ARRESTED IN MINNESOTA

By GENE TELPNER

Jewish Post Correspondent

WINNIPEG (JP)—A man believed responsible for the desecration of a synagog and a Catholic church in Portage La Prairie, Man., was arrested in Fairmont, Minn.

Glen W. Smith, 23, of Toledo, O., admitted being in Manitoba when the synagog and church were entered and almost wrecked in a search for money and wine (JP, Oct. 28, '55).

POLICE LEARNED that Smith had made a "livelihood" of breaking into religious places, and estimated that he has burglarized at least 3,000 churches and synagoges in Canada, the United States and Mexico.

Smith, police said, "had a grudge against churches" because "the same people who turned me down for jobs go to church," the vandal was quoted as saying.

He is believed to have stolen more than \$25,000 during his 18-month "career," and he expressed no regrets.

"I'VE TAPPED churches and synagoges when banquets were going on and while people were inside praying, or even when the church secretary would go down to the corner for a cup of coffee," he boasted.

He got started on his career of robbing holy places one night in Portland, Ore., he related. He

stole a vigil light box in a Catholic church.

"The first thing I knew, I was robbing churches right along." Minnesota congregations are fairly easy marks, Smith explained.

NORTH AFRICANS READY

PARIS—Some 70,000 Jews in Morocco and 10,000 in Tunisia have registered and been medically passed for aliya.

EMIGRATION RATE FIXED

PARIS—The rate of emigration from Morocco to Israel has been fixed at 4,000 persons per month, for the immediate future.

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Non-Zionist Charges Leaders With Disregarding U.S. Needs

By BEN GALLOP

Jewish Post Correspondent

NEW YORK (JP)—An American non-Zionist leader charged this week that American Jewish leadership, in supporting Israel's requests for U. S. arms and a U. S. security pact, was creating a general impression "that the Jews in America stand ready at all times, and without thought to American needs, to help the Israelis get what they think to be necessary for their good."

The accusation was made by Prof. Herman A. Gray, chairman of the Foreign Affairs committee of the American Jewish Committee, the powerful non-Zionist civic defense agency. The statement appeared in the current issue of the Jewish Newsletter, an anti-Zionist bi-weekly published by William Zukerman.

PROF. GRAY, who is a member of the Newsletter's Editorial Advisory Board, was identified in the article as a professor of law of New York university and a leader in Jewish communal affairs. Neither the current article, nor previous ones written by Prof. Gray for the Jewish Newsletter, were understood to represent views of the AJ Committee.

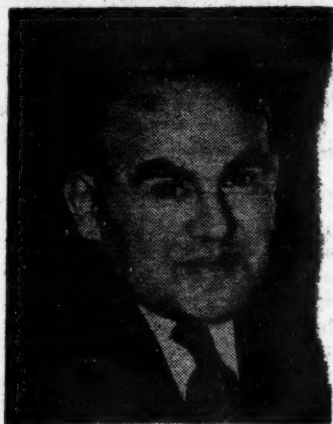
Asserting that "at this critical juncture" for the whole western position in the Near East, "American Jews are in danger of being put in a false light." Prof. Gray added that "their journals, their publicists and their spokesmen are failing" American Jews.

THE NON-ZIONIST leader said that "instead of rebuking" former Prime Minister Moshe Sharett for his "hysterical appeal" for American arms to match Soviet shipments to Egypt, "most of these leaders of the American Jewish community have joined in chorus to demand the immediate shipment of arms to Israel."

Prof. Gray said that the issues presented for American foreign policy in the Near East crisis, including the problem of supplying arms to Israel, "is a question that can be best determined by our diplomats and our generals in the light of world opinion, the state of our foreign relations and our military position."

"FORMAL statements and pompous resolutions are irrelevant and of no help," he added. "They serve only to give the wrong impression, that the Jews in America stand ready at all times, and without thought to American needs, to help the Israelis get what they think to be necessary for their good."

Prof. Gray was equally critical of proposals for an American security pact with Israel.



PROFESSOR GRAY
'Resolutions Are Irrelevant'

and with American Jewish backing for such proposals.

He said that if peace in the Near East was to be preserved by such pacts "and our own position in this area not irretrievably lost, we must succeed in making like treaties with all the countries involved, not with Israel alone."

ASSERTING that this was a diplomatic task "of almost insuperable difficulty, requiring most delicate handling," the non-Zionist leader said that it would hardly be furthered by "shrill cries for an immediate pact with Israel."

He said this was particularly true, when from American Jewish leaders there has been "no rebuke" to Israel for "the mad talk of preventive war, and a word of caution to the Israel government itself against acts which give every appearance of provocation and reprisal."

Prof. Gray said it was understandable that most American Jews should, "in the immediacy of their natural anxiety over the future of Israel, give little heed to the broader aspects of the present situation," but "that their leaders should commit the same fault is neither understandable nor pardonable."

The first responsibility of that leadership, he concluded, was to make clear "the truth by word and act, so that at the crucial moments American Jews will seek solutions only in terms of American welfare."

Judaism 'Wholesome,' Says Psychologist

NEW YORK (JP)—Judaism is so "wholesome" a faith that it might have been fashioned by a mental hygiene specialist, according to Psychologist Robert M. Goldenson.

Dr. Goldenson makes his contention in an article entitled "Judaism is Good for You," appearing in the current issue of the magazine American Judaism.

Without denying the existence of evil, Judaism is optimistic in "assuring us that man's lot can be improved through his own efforts, with God's help," writes Dr. Goldenson.

Judaism "helps us develop mature, balanced personalities capable of meeting life squarely and confidently," writes Dr. Goldenson. He is especially laudatory toward Reform Judaism, which, according to him, "is non-dogmatic, non-doctrinaire and does not make rigid demands that provoke anxiety and compulsive guilt."

Toynbee Indicates Mind Still Open On Judaism

BALTIMORE (JP) — Prof. Arnold Toynbee, noted British historian, has indicated his willingness to revise his views on Judaism.

In a letter to Rabbi Jacob B. Agus of Beth El congregation here, Professor Toynbee said he plans to reconsider questions in his book that are debatable and "Judaism will be one of these issues."

The letter was in response to an article written by Rabbi Agus in the fall issue of Judaism, a quarterly, in which the rabbi commented on Toynbee's criticisms of Judaism in his recent book, "A Study of History" (JP, Mar. 11, '55).

Toynbee said, "My mind is... still an open one..." The British historian said he would refer to the rabbi's article and "constructive criticism" when reconsidering issues treated in his book.

One of Toynbee's criticisms of Judaism had dealt with the Israeli-Arab refugee situation, which he had compared to Nazi treatment of Jews.

His main criticism, however, was that Judaism is "a fossil," and that bigotry and intolerance is basically a Jewish invention introduced into Christianity and Islam.

Austrians Advised To Prove Non-Jewry

VIENNA (WNS) — Austrian merchants desiring to make business trips to Arab countries were advised by the Federal Chamber of Commerce to carry baptismal certificates with them.

The chamber of commerce directive noted that the Arab countries were barring trade not only with Jews but with firms that are "even under suspicion" of being Jewish-owned.

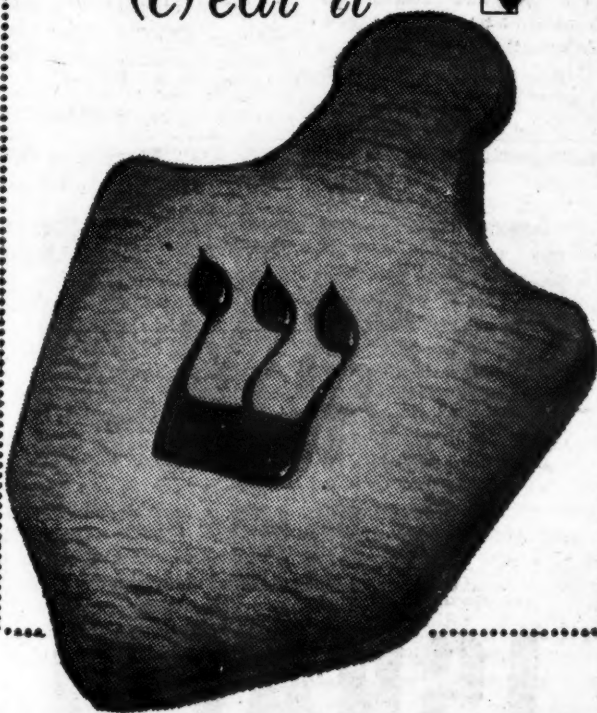
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would you do
with a
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(b) read it ☐
(c) eat it ☒

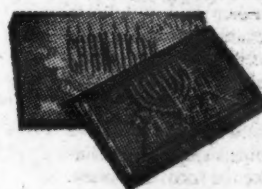


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SPRING OF LIFE

by Orah Reeb

SO FAR . . . Miriam, a South African immigrant in Israel, finds life in a kibbutz filled with hard work and occasional dangers, but rewarding. She meets Jonathan and falls in love with him. Their love affair prospers exceedingly and Miriam's happiness continues unbroken until she discovers Jonathan is to accompany a group of pioneers chosen to found a new site for the kibbutz in the Negev. She is badly disappointed when her application to be one of the advance guard is turned down.

INSTALLMENT VI

After work the next day she went to look for Shmuel. He, Jonathan, Gabriel and Itzhak were sitting around the small table in the committee room, their faces serious and intent by the light of a glaring table lamp.

They were looking at a map. Gabriel was talking. He was a tall black-haired fellow, with a flattish pockmarked face. As a rule, when he walked around with eyes half-closed, with the slouch that made his arms seem even longer than they were, and talked in his slow deep hoarse voice, he seemed like a sleepy Neanderthal man.

And he was never, never polite! A small circle of friends doted on him, among them Jonathan, but the whole kibbutz, even those who disliked him, recognized him for the clever, strong, courageous man he was. Almost unanimously they had voted that he should be the leader of the small band that was to set out on Sunday.

An hour previously he had returned with members of the agency from a trip to the place of the permanent settlement. He had slept three hours during the past two days, and his eyes were red and swollen. He had not yet changed his clothes and everything about him was covered with a grey layer of dust. But his voice was quicker and warmer than Miriam had ever heard it sound before.

"TWO HILLS," he was saying as Miriam entered, and accompanying his words with a sketch, "a camp of Bedouins to the west, the Wadi to the East—"

"SHALOM MIRIAM!" said

Shmuel and Itzhak, and Jonathan smiled at her while Gabriel merely lifted an eyebrow. "You want to know your fate. You will not be in the advance guard. However, in a month or two, after Ron has given you the necessary training, and you've learnt to use a rifle, you can go south for a few months providing you find someone who is willing and able to take your place in the laundry while you are away—but remember it's only a temporary arrangement!"

That was that, and now the four of them, including Jonathan looked friendly dismissal.

Miriam went straight to the little shoemakers' hut where she had met Batya on that first day, and where she had since spent many hours of her spare time sitting on a low stool and letting Batya and her co-worker Ron do the talking.

Batya had gone but Ron was still sitting there violently knocking nails into some boots even though it was long past his working hours.

"Ron!" she cried. "They say you're going to teach me to use a rifle and all the rest of it, so that I'll be able to defend the settlement against the Arabs!"

"You think that's funny, Miriam! Well let me tell you a thing or two!"

RON PUNISHED another boot and then leaned towards Miriam. "You know nothing my dear young lady, and I hope it's clear to you, that I, at least, think it grossly unfair that you should be permitted to go. You have never said much to me but from the little you have said I realize that you are a person without any values at all. You never had any before you came here, so you've had none to discard. You're one of those destructive people who have to feel superior toward anyone who acts according to a definite code and principles.

"I believe that anything you do is done simply with the wish to find out what it will be like. Now you feel that you're ready for a love affair. Jonathan has been waiting a long time. Maybe you will really love him one day. He is worth it.

"Until now you have been one of a hundred people, never one of the collective. You came into a place where everything was running smoothly. But in the new settlement there'll be no established framework for you to fit into and to keep aloof from. There you'll have to help in creating a framework, and believe me, you'll have to pull your weight. There is no room for outsiders in such a group."

MIRIAM HAD been listening to Ron's little speech with growing consternation. Sometimes she had wanted to interrupt him, to prove him wrong, but there had been just enough truth in what he had said to prevent her from doing so.

A relative thing, truth, she philosophized as she made her way back to her room, and tried to fight down a growing feeling of depression. This had not been the time to argue with him, her woman's instinct told her—whether he was jealous of Jonathan was an open question, the answer to which she did not care to know. Ron had been particularly kind to her ever since her arrival. She would hate to

THE SPORTS POST

Coach Needed Scorecard To Tell Own Players Apart

By GEORGE VASS

"THINK" MAY be fine as a slogan for a business machine company—even their machines are doing it—but for football players a more appropriate and probably more feasible word to be tattooed on their hairy chests might be "DECEIVE."

Deception is the key to success in the game.

A good quarterback doesn't confide even to his left hand to whom his right paw is going to hand the ball. A good half-back keeps even his feet guessing as to where he'll make that sharp cut into the line. A good end will fake the opposing safety man out of position to block that long touchdown pass.

But, although there may never be too much of "THINK," there can be a surplus of "DECEIVE."

If no alumni are looking in, it can be safely revealed that Dartmouth's gridiron opponents had nothing on Coach Bob Blackman; even he didn't know his right guard from his left this past season.

Saying that Blackman didn't know his right guard from his left may be putting it a bit strongly. After all, one wore a large No. 68 on his shirt and the other was labeled No. 69. But, like the spectators, Blackman couldn't tell 'em apart without a scorecard.

The Klapper twins, Stanford and Stuart, both seniors, have completed their football careers

have any lasting strain disturb their friendly relationship.

But he was certainly heart-sore at having to stay behind. He was a first class shoemaker, and besides making and mending shoes for the kibbutz he earned money from the customers in the nearby village, and therefore was one of those whom the kibbutz had to keep behind to support the old temporary settlement while the new agricultural, eventually self-supporting one was in the making.

Miriam tidied up her room automatically. She fetched water in the cut-down paraffin tin which served as bucket and washed the floor. Then she picked some poppies and put them into the bottle that was making do instead of the broken vase. But the joy had gone out of her movements.

(To Be Continued)

SETTLERS TOUR PLANNED

PARIS—The Algerian Zionist Federation has decided to organize an escorted tour of Israel for the benefit of prospective middle-class settlers.

at Dartmouth. Next year, Coach Blackman's tasks may be simplified in the recognition department, but he won't whoop with joy about it. The twins have provided him with some fine play at guard all season.

Stan and Stu are 21 and each is 5 feet 9 inches and weighs 185 pounds. They could hardly be more alike in facial features.

Blackman's most difficult time came during scrimmage sessions, especially prior to the season's opener. Stu hurt his shoulder and Stan hurt his knee. Blackman kept asking Stu about his knee and Stan about the shoulder.

But Blackman was not the only victim of this deception. Newspapermen covering Dartmouth's Saturday scuffles had the same trouble. In the Yale game when the twins teamed up on one play, Stu tackling a ball carrier and Stan recovering when the ball was shaken loose, the newspapers had it the other way around.

The boys, from West New York, N.J., are the second set of Jewish identical twins to come out of Hudson county and win fame and glory on the gridiron. A quarter of a century ago Jersey City's Singer twins, Milt and Walter, starred for Syracuse university and later the New York Giants.

Oh, yes, Stan was right guard, while Stu played left guard. At least, it seems they did. Now, let me see—

SPORTS SHORTS . . . Jewish

tennis star Angela Buxton will represent Britain in the Asian tennis championship matches to be held in India next month . . . Mel Siegel, a pile-driving senior tailback, has spearheaded Washington university's (St. Louis) successful football season . . . A. Owen, a Jewish driver, of St. Heller, Jersey, recently broke international and world class "G" records at Montherly, France, from 200 miles up to six hours' duration at average speeds of between 112 and 113 miles per hour while driving a standard production sports Cooper automobile, the Jewish Chronicle of London reported. Carroll Rosenbloom, owner of the Baltimore Colts professional football team, has indicated he is interested in purchasing the Baltimore Orioles baseball club.

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Processed sisal, one of Israel's newest crops, gets the once-over by Mrs. Dvorah Rothbard, Israel bond director of Pioneer Women (left), and Mrs. Samuel Fine (third from left), Pioneer Women's national chairman for Israel Bonds, who were among a delegation of members of the women's organization touring Israel recently. Showing the visitors the sisal, a variety of hemp, are an Israeli farm couple.

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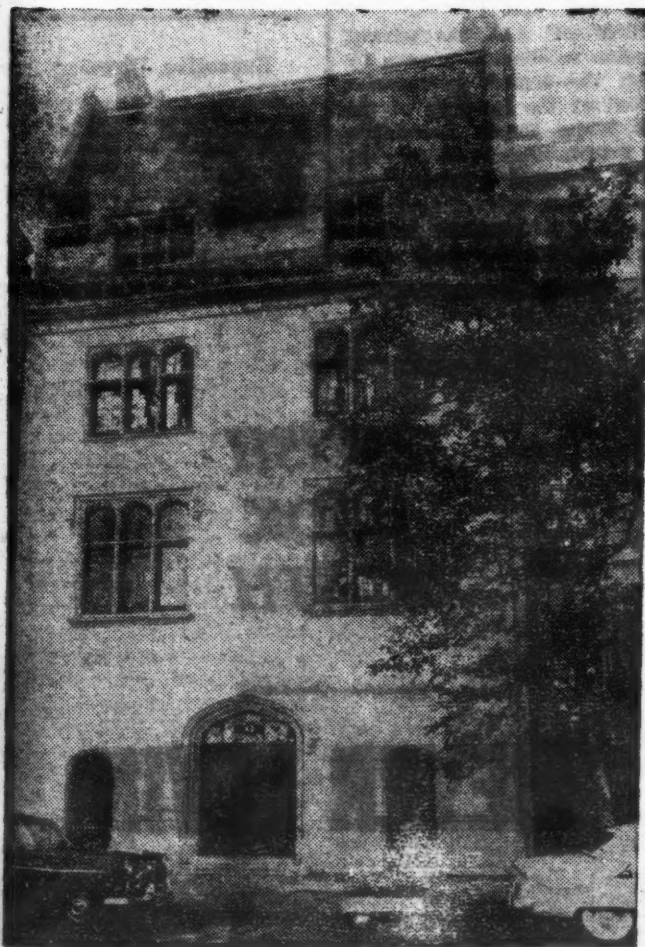
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By N. PEARLROTH

DEAR MR. PEARLROTH: I am interested in knowing the derivation of the name Bledon. The name originally was spelled Bliden. For several generations the family has lived at Riga, Latvia.—SOLOMON E. HARRISON, Chicago, Illinois.

BLIDON (also spelled Bliden and Bliden) is a family name of geographical origin. It is derived from the name of a Latvian locality which is at once a village, a small town and a watering place. The geographical name is Baldona but in German and Jewish it was pronounced Bliden and adopted as a family name. Bliden owes its rise to Baron Korff, a local magnate. He came upon a small stream named Kekau and because he disliked the taste of its water he dug up its bed, cleaned it up, paved the banks and converted it into a resort 200 years ago. The family name is strangely widespread and I have come across spellings like Blidner and Bledener.



New Home Of JNF

The Jewish National Fund of America has dedicated its new home at 42 E. 69th st., New York City, a former mansion, which has been remodeled to house the JNF departments.

DESPITE MOUNTING ATTACK

Israeli Rabbinate Retains Control Over Marriage Law

By LEO HEIMAN

Jewish Post Correspondent

A growing attack in the courts so far has failed to loosen the iron grip of the Israeli rabbinate upon the laws governing the realm of marriage and family relations in the Jewish state.

According to the law in force in Israel, the Jewish religious law, fathers do not count when the child's nationality and religion are determined. The law says that only the mother's religion counts.

If the mother is Jewish, the child is Jewish even if the father is a Moslem negro. If the mother is non-Jewish, however, the child is a gentile, even if the father is a rabbi.

MIXED MARRIAGES are now illegal in Israel, because only religious marriages are legal, and no Israeli rabbi would marry a Jew to a non-Jew.

Still there are quite a lot of couples who evade this by either making false statements at the rabbinate concerning the gentile mate's religion, or by going abroad to get married in a civil ceremony, all civil marriages contracted abroad being legal.

This has led to several interesting legal problems, some of which were solved recently by Judge Kister of the Tel Aviv district court, who gave a very reasoned judgment on two complicated mixed-marriage cases.

In the first case, an English Christian girl who visited Israel some years ago fell madly in love with a sabra.

She went to the rabbinate, declared that she was Jewish, and the rabbi, unable to check (she also had two witnesses who swore she was Jewish), and seeing that she looked a little Jewish, did not suspect anything and gave them the marriage license.

They were duly married by another rabbi under the hupah and, when their son was born, they circumcized him in a regular brit.

Next, the couple went to Britain, and were married there for a second time, in a civil ceremony, for good measure.

A few months ago, however, they quarreled and separated. Both sides claimed the custody of the boy.

The boy is Jewish, the father declared, because he was born of a legal Jewish marriage in the Jewish state of Israel and was circumcised as a Jew.

The child is not Jewish, the mother countered, because I am not Jewish. The fact that we were married in a Jewish ceremony does not mean anything because I lied, and the fact that the boy was born in Israel makes him only an Israeli citizen by birth, not a Jew. His brit is no legal admission to the Jewish faith, she added.

Judge Kister, after consultation with the Tel Aviv rabbinate, delivered his verdict which was that the boy is not Jewish, he can stay with his mother, and he can use the mother's maiden name.

In granting the custody of the boy to his mother, Judge Kister declared that the religious marriage was not legal, because it was based on false testimony and because a marriage between a Jew and non-Jew is never legal.

As to the civil marriage in Britain, it was only a direct result of the first illegal marriage and, anyway, it took place



Airborne Meeting

Jewish immigrants from the Soviet Union and leaders of the recent United Jewish Appeal Study Commission to Israel met aboard an El Al Israel airlines plane flying from Vienna to Israel. Pictured above (left to right) are Mrs. Fania Perlmutter from Moscow, Miriam Jacques, El Al hostess; Mrs. Pessia Sniburski from Kishinev, and Edward M. M. Warburg, president of UJA. Mrs. Perlmutter and Mrs. Sniburski are among the small number of Soviet Jews who have received exit permits in recent months.

only after the child was born. The brit does not count legally, being only a traditional-religious ceremony.

Still, the judge added, the child is an Israeli citizen and if at a future date, after he grows up, he decides to change his faith and to become a Jew, there is nothing to stop him from doing it. As far as the law is concerned, however, the boy has no father and is a gentile.

THE OTHER case turned out quite differently. A Jew married a Christian Russian girl in Russia during the war and a girl was born of this union. The couple came to Israel, the girl going to school and never suspecting that she was not Jewish.

Then, a short time ago, the couple separated, and the mother claimed the custody of her daughter, saying that under the law as it exists, the marriage was not legal and the daughter was a Christian.

Judge Kister, however, awarded custody of the child to her father and declared her to be Jewish by choice, though not by birth. He reasoned his judgment by saying that in wartime Russia no religious marriages were possible and that, therefore, the civil marriage was legal.

The girl, already 13 years old, went to a religious Mizrahi school and was brought up in Jewish faith. Moreover, when asked her choice, she declared that she wanted to be a Jew and to stay with her father.

THE JUDGE declared that a 13-year-old girl was big enough

to know her own mind. Since the rabbinate declared that it has nothing in principle against the girl's official conversion to Judaism at a later date, the judge pronounced her Jewish.

Still pending are other interesting cases, such as of children born of half-Jewish mothers. The rabbinate measures everything by one yardstick: fathers do not count—only mothers do.

Most cases come up only during divorce or separation proceedings, because if the mother does not admit that she is not Jewish, the rabbinate has no way of knowing.

IT MUST BE added, however, that in cases where a Christian girl was legally converted to Judaism before the marriage (a conversion just for the sake of marriage doesn't count), she is considered 100 per cent Jewish and her children are Jewish too. Nor can she get back to her former faith legally, because once a Jew, always a Jew.

There was a case of a Jewish girl who converted to Christianity before her marriage. Now separated from her still-Jewish husband, she claims that her son is not a Jew because she was not Jewish herself when she married.

The rabbinate and the District court, however, said she was Jewish, even if she gets converted a thousand times, since being a Jew is a matter of birth.

THE POST is the only Jewish paper which maintains a fully-staffed bureau in New York City.

I THINK AS I PLEASE

Bar Ilan University Has Place In Israel

By CARL ALPERT

LONDON—As we arrive here in England, en route to the United States, we set our papers and notes in order. Among them are some quick comments scribbled during a hasty visit to Bar



ALPERT

Ilan university at Ramat Gan, just before our departure. A delay of several hours in the scheduled plane flight made it possible for us to take the quick

drive from Lydda airport to Bar Ilan and to obtain a first-hand impression of the new university which has already been the subject of much discussion and controversy, both in Israel and abroad. The reader will recall that Bar Ilan is the new university in Israel, established by the Mizrahi organization, and seeking to provide a full, modern liberal arts university education—in a traditional Jewish atmosphere. The physical plant of the new school is impressive. The science building, the student dormitories, the auditorium, the large cafeteria all give evidence that whatever critics may think of it, Bar Ilan is here to stay. Careful thought is being given to every aspect of the construction so that each building, when completed, will be the last word in modern educational facilities. Certainly this point of view should be commended. If an installation is to be built, it should be well built, to last for generations. I am glad to add that though Bar Ilan's new edifices are beautiful, spacious, practical, they are by no means lavish, and there are none of the extravagances which have sometimes elicited critical comment from visitors to other institutions in Israel.

THERE HAS been much talk questioning the need of another university in Israel at a time

when the Hebrew university in Jerusalem, and the Technion, Israel Institute of Technology in Haifa, are both engaged in fund-raising drives to make possible construction of their own expanded and enlarged institutions. Since Bar Ilan does not enter into the field of engineering technology at all, and there seems to be little likelihood that it will, the competition, if there is any, is with the Hebrew university. The official ceremonies marking the formal opening of Bar Ilan earlier this year were attended by large numbers of Israeli leaders and by representatives of many of the leading agencies and institutions in Israel. The absence of a spokesman for the Hebrew university from the otherwise crowded platform was noted by all, and was taken by many to indicate a sort of non-recognition of the new school.

Bar Ilan's first year has not been an easy one in other respects as well. There have been lapses in good judgment on the part of the administration which have served only to strengthen the hands of the school's critics. Before classes had actually begun, before there were any students, Bar Ilan had already conferred an honorary fellowship upon the distinguished mayor of New York, who happened to be visiting in Israel. The honorary fellowship—it was called honorary degree by most newspapers—may have been richly deserved, but the habit of awarding honorary degrees to non-Jewish politicians has not been one of the most edifying influences of the Diaspora upon Jewish educational institutions. It was to have been hoped that Bar Ilan could have emancipated itself from this particular aspect of winning friends and influencing people.

I ALSO FIND particularly distasteful Bar Ilan's habit of referring to itself as "an American university in Israel," or as the only American university in Israel. Precisely what do they mean? Is Bar Ilan supposed to be a parallel of the American University of Beirut, a spearhead of American missionary effort? Or can it be that Bar Ilan is legally and technically an American university in that it is incorporated under the laws of the State of New York, though operating in Israel? If so, this is rather a strange state of affairs for a Zionist organization.

What's on the Air

Sunday, Nov. 27, 12:30 p.m. EST — "Not Without Tears," by Seymour Reit, on Eternal Light program, NBC Radio.

Sunday, Nov. 27, 1:30 p.m. EST — "David and Jonathan" on "Frontiers of Faith" program, NBC-TV. (In some areas, presentation may be delayed.)

Thursday, Dec. 1, 10 a.m. EST — "Peace and Progress in the Middle East: A Frenchman's Viewpoint": an address by Pierre Mendes-France, former premier of France, at the American Committee for the Weizmann Institute of Science dinner, CBS Radio.

Surely the inference cannot be that only Bar Ilan uses American methods and American principles of education, to the exclusion of all other institutions. Incidentally, even if this were true, it does not necessarily reflect to the credit of Bar Ilan, for in many fields of higher education the English and European continental approach is far superior to the American.

Yet despite these irritating elements in its first year of operation, Bar Ilan has my sympathies. I believe there is place for it in Israel. I believe there is need for it. There are many hundreds of young Israelis, reared in orthodoxy, who find no opportunity for a university education because the spirit in Jerusalem frequently conflicts with their own religious ideals. Further, there are many, many hundreds of young people in the United States, from Orthodox homes, who will find a compatible spirit at Bar Ilan, and the education of this youth at Bar Ilan will help provide a further strong link between Israel and the United States.

BUT ONE OF the Englishmen who visited Bar Ilan with me found still another reason. He had previously been repelled by what he had seen in Mea Shearim, the center of extreme Orthodoxy in Jerusalem. He had heard other tourists, Jews and non-Jews, express themselves with repugnance. In his opinion, Bar Ilan was necessary as convincing demonstration that Orthodox Judaism could be modern, progressive, enlightened by way of contrast to the Neturei Karta who are the most articulate and the most publicized, though far from the best spokesmen for Orthodox Judaism in Israel.

I do not believe that Bar Ilan will deflect any financial support from other schools in Israel. It will obtain its financial backing from those in America and abroad who are most deeply interested in traditional Judaism, and it will in time, with wise management and intelligent administration, become a respected associate in the family of institutions of higher education in Israel.

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NEW YORK

Is U. S. Jewry Ready To Do Its Part?

By M. Z. FRANK

In my column of last week I appended a paragraph at the end which bears repeating:

"A LARGE SCALE war between Egypt and Israel is not impossible, but is unlikely. Judging by Eden's speech at the Lord Mayor's banquet on Nov. 8, we are confronted with a long-drawn-out and bitter diplomatic struggle for the terms of the peace settlement. In this respect, American Jewry will have to play an important part. Whether it is ready for it is another matter."

The above lines were written before Ben-Gurion gave his sharp answer to Eden's proposal to "compromise" on Israel's borders and before the news appeared from London in the Herald Tribune of Nov. 18 that Dulles stands behind the Eden proposal.

We are faced with a situation which calls to mind some unpleasant ones in the past.

THE PIOUS words about avoiding the arms race in the Middle East recalls the weakness of the Western democracies when the Spanish Civil War broke out twenty years ago, in which the "neutrality" of the Western powers permitted, on the one hand, Hitler and Mussolini to step in on Franco's side and Stalin, on the other hand, to take over the direction of the Loyalist side and to kill off all liberals he could. It was a rehearsal for the bigger war to come in Europe.

Readers old enough to remember may recall the Munich pact, by which Czechoslovakia was assured of peace once she gave up the Sudetenland, and Neville Chamberlain then announced he had secured "peace in our lifetime."

MOST OF ALL the present situation recalls the process by which the British government arrived at the issuance of the 1938 White Paper. Remember, the British never said they intended to void the Balfour Declaration. Remember, they began by calling a conference in London of Jewish and Arab repre-

sentatives. They even went through the motions of suggesting the setting up of a Jewish State in part of Palestine—later to jettison the plan for the freeing of the Jewish community and subjecting it to Arab rule.

Yes, we are faced with a conspiracy to bring about the equivalent of a White Paper: limitation of Jewish immigration into Palestine, as suggested by Henry Byroad two years ago; curtailment of the territory of Jewish development, as hinted at by Sir Anthony Eden; the thin edge of the wedge for the constriction of sovereignty, by dispatching U.N. troops to patrol the borders, as suggested by Adlai Stevenson. What that means is, whether Mr. Stevenson realizes it or not, that the British Mandate, having gone out the front door (port of Haifa) in 1948, may be enabled to return by the back door (Negev) in less than ten years.

I AM NOT suggesting that Adlai Stevenson, or anybody else propounding the policies I enumerated, is necessarily inimical to Israel. The late Leon Blum, while premier of France during the Civil War in Spain, helped Franco's cause by his timidity, inaction, hesitancy and lack of daring, although he was a friend of the Loyalist cause. Whatever greatness Leon Blum possessed as a Frenchman, a European, a humanitarian and a Jew, he was not a great statesman. I hold a similar opinion of Adlai Stevenson. For my money, Dorothy Schiff can have him. But this is an aside.

Is American Jewry ready to play its part in facing this difficult and complex situation?

(To Be Continued)

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THE ARTS

TESSA RAKOS, SCULPTRESS AND ARTIST OF GREAT TALENT NEEDS YOUR HELP

By JOSEPH GALE

Last week here, Tessa Rakos briefly told the story of her life. She did not write it expressly for us; the words were set down some time ago and reached us through the courtesy of Miss Emmy Herrmann of Keren Hayesod United Israel Campaign, in Jerusalem.

Briefly and simply, Tessa, who lives in Jerusalem, told of the privations and misfortunes which have been the substance of her life since she was 8 (she is 30 now). Polio struck at that age and left her legs useless for life. Altogether, she spent five years in hospitals, undergoing seven operations, and learned finally to walk with a cane in great pain and difficulty.

Polio in the thirties was a different proposition from what it is now, and the misery of a young, sensitive girl can only be imagined. It was during this period that Tessa's parents were divorced, and she and her sister went to live with their father. Also during this period, Tessa turned to art and began to study and to draw with a consuming passion. With only her hands alive, Tessa gave birth to a fierce determination for success, an unshakable faith, a bright love of beauty and an absolute lack of despair.



TESSA RAKOS Works On Some Fine Figurines

IT WAS INEVITABLE that she should seek Israel. But once there, her welfare did not immediately change for the better, except that she secured political and religious freedom. A Yugoslav family took her in and gave her a corner of a very small kitchen in which to work. At first, she hardly ever left the house. Later, and until her present illness, she supported herself by painting in a studio in the city. Still later, through the kindness of a few friends and occasional patrons, Tessa obtained the tools of her trade and a garage which served as a studio, and there she began to sculpt in earnest.

Most important was the gift of a motor bike, which took her where she wished, and the help of an American friend in purchasing an apartment. But the bike, that dreadful necessity, is now worn and constantly in need of repair, draining her resources. It was not unusual for

the machine to fall on freezing nights when she finished work in the garage—forcing her to spend the night there.

SHE DID HER own cooking and housekeeping, worked all day at her job, fought with her creative energies in the tired night, and all this more than anything else broke her down and sent her to the hospital, where she is now.

Tessa is a sculptress and artist of great talent and promise. Her works are in museums in Israel, and the country's leading citizens have her pictures in their homes. She is a gentle creature with black, lustrous eyes contrasting strongly with the pallor of her face. Her hands are slender and delicate, yet strong and capable. Children adore her and used to troop in and out of her house when she was there. Severely handicapped as she is, she is unafraid and confident and is most likely to offer to her friends and visitors

the faith and encouragement they came to give her.

Berit Schiratzki, an Israeli critic writing about Tessa's first exhibition of paintings and sculpture, said: "You are under the spell of an original and strong artist, wholly wrapped up in her own sphere, and quite unique."

"AN EXTRAORDINARY plasticity, as well as deep and living perspective in all her objectives convey the impression of light and air as the foremost aim of this artist the impression that one could bathe in this light, breathe in this air. In one picture her lines are tenderly groping, in another they are robust and vehement. It is the peculiarity (of light and air) that gives these pictures their unspeakable charm, captivating the eye and making them desirable forever."

Tessa may be hospitalized for a long time. She is nearly destitute, and her debts—for art materials and necessities—are many. She needs money now

THE DIGEST OF THE YIDDISH PRESS

Ironical That Jew Advised Ford Stock Sale

by Rabbi Samuel M. Silver



It is ironical, writes N. Zolowitz, in the Forward, that the chief financial counselor of the Ford Co., the man who urged the huge auto firm to recapitalize its stock and for the first time submit it for public sale on Wall Street, is a Jew.

One of the few men alive today who merits the term genius, 65-year-old Sidney J. Weinberg, senior partner of Goldman, Sachs & Co., financial advisor to the government, investment banker de luxe, is a one-time Brooklyn boy whose father was a garment worker. A business college alumnus, Weinberg is the recipient of an honorary degree from Trinity College, an Episcopal-founded school in Hartford, Conn., whose one-time president, George Funsten, is now head of the New York Stock Exchange primarily because of Weinberg's influence.

Despite the fact that he is inter-married and is apparently not a temple member, "Little Sidney," as he is called on account of his height (5'4") is one of Scarsdale, N.Y.'s most generous contributors to charitable and communal causes, Zolowitz avers.

DON'T RALLY LIKE THEY USED TO
The custodial sense which the

Yiddish papers feel toward Jewish life was never better demonstrated than during the days before the Madison Square Garden rally for Israel which took place Tuesday, Nov. 15. For many days before the event, the papers carried daily pleas and front-page exhortations to readers to attend. Virtually every writer discussed the meeting in advance. On the day of the rally each paper devoted full pages to a call to be on hand.

No other American media save the Yiddish press is able or eager to give such continuous attention to such matters. And after the meeting, the writers analyzed the gathering, nostalgically comparing it to other such affairs in the past.

Characteristic solicitude for the welfare of Jewish life was displayed by S. Z. Zuckerman, in the Day-Journal, who, after commenting that the Garden had been full and overflowing, asked, "Where were the rest of New York Jewry? Why were they so apathetic in the face of the crisis? Why didn't they in the hundreds of thousands fill up the streets around the Garden, as they used to in the good old days?" (Shades of Stephen Wise!)

and will require funds when the hospital stay is over. Contributions toward the succor of this potentially great artist should be sent directly to Miss Herrmann or to me at 415 Westminster Ave., Elizabeth, N.J.

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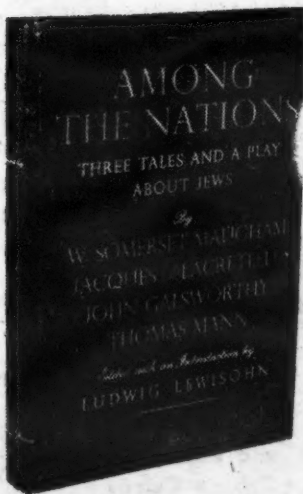
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ISTANBUL — Turkey's President Celal Bayar has strongly condemned recent riots in Istanbul in which Jewish and Greek-owned stores and property were destroyed and has given assurances that similar incidents will not be permitted in the future. Bayar made his pledge at the opening of the winter session of parliament. He said the Turkish constitution guaranteed equal rights and full security to all citizens. He said there could be no reason for acts which violated such rights.

NAMED BY KNIGHT

SACRAMENTO (JP)—Among the 98 Californians appointed by Governor Goodwin J. Knight who will attend the forthcoming White House Conference on Education to be held in Washington, D.C., on Nov. 28-Dec. 1 are Rabbi Bernard Harrison, vice-president of the Southern California Board of Rabbis, and Mrs. Clarence Hart of the Los Angeles section, National Council of Jewish Women.

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RABBI WEINSTEIN SAYS—

JACOB TOOK PLENTY OF TIME GETTING READY TO WRESTLE WITH AN ANGEL

By RABBI JACOB J. WEINSTEIN

The Sedra Vayetza tells us that Jacob dreamed that first night he slept on the lonesome road from the wrath of his brother Esau. In his dream he saw angels ascending and descending a ladder that reach from earth to Heaven.

This is the kind of fear-induced dream which it does not take a Freud to interpret. The earlier Rabbis who couldn't distinguish an Oedipus Complex from a Mezuzah understood this dream to mean that the Yetzer Hara and the Yetzer Tov were enaied in a strule for Jacob's soul. The evil inclination was tryin to drag it from heaven to earth. The good inclination was pulling it from earth to heaven. And Jacob's prayer in the morning light reflected the ambivalence of the dream:



"IF GOD will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house, and of all that Thou shalt give me, I will surely give the tenth unto Thee."

It is clear that Jacob recognizes in God a power greater than himself—but not necessarily better. He is a ten-percenter, a dealer. And Jacob puts it shrewdly on the line. He dondions his loyalty on the delivery of certain specified personal benefits. If these are produced, then and only then, will the beneficiary kick back ten percent of the goods received. Not a

very noble prayer! But Jacob is not yet a very noble man.

Character is not readily changed. It takes more than a dream and a prayer on a lonely road. It took love—the grand transformer. The Hebrew word *ahavah* means to glow and to fuse. The hard protective brass of Jacob's ego melted into finer metal when he loved Rachel. The seven years he labored for her were as seven days because of the love he had for her.

PERHAPS IT was also the craftiness of his father-in-law Laban. In him, Jacob saw the portent, the projected shadow of the kind of man he himself might become. For Laban was the kind of man who believed that God made everything crooked and that only the cunning and the ingenious could milk God's favor. He recognized in Jacob the bearer of a blessing, but the blessing was in his eyes a pair of loaded dice which Jacob's God magnetized to turn up the winning number every time. We recall ohw Jacob, in order to protect himself against Laban's greed, manipulated the wands in the feeding troughs to lure teh right genetic combinations from the sheep at eaning time.

Shakespeare makes Shylock rather proud of this cleverness

and the Merchant of Venice somehow uses the story to justify the taking of interest. But Jacob has now had his fill of Mesopotamian guile. He longs to return to his father's house and meet his brother. He is ready now to meet his brother. Rachel's love, the responsibility of family, the struggle with Laban, have matured the heel-grabber, the blessing stealer, the wand-magician into a man. He is ready for the encounter with the angel at Jabbok and then for brotherhood.

Arab Center Urged to Mount Attack on Israel

NEW YORK (JP) — The secretary-general of the Arab League has urged the Arab Information Center in New York to shift its propaganda emphasis to an all-out campaign against Israel and Zionism, according to an Anti-Defamation League official.

Arnold Forster, civil rights director of the B'nai B'rith ADL, reported that the Arab center has received \$300,000 over its \$400,000 budget to expand propaganda activities against Israel and Zionism, instead of emphasizing Arab culture.

Of this additional \$300,000 special fund, Egypt was allocated \$140,000, the Arab League \$90,000, and Saudi Arabia \$70,000, Forster said.

According to ADL, Secretary-General Abdel Hassouna has advised the Arab propagandists to sell the idea that Communist gains in that area are due to American Jews and their support of Israel.

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JERUSALEM — The director general of the Kaiser Frazier corporation in Haifa has contracted to ship \$700,000 in automobiles to Finland.

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Meyer Cohen, Managing Director

WOMAN FIRED FOR REFUSING SABBATH WORK, GETS AID

By DON OBERDORFER Jr.

Jewish Post Correspondent

CHARLOTTE, N. C. (JP)—North Carolina Jews, who have intervened in an important court case involving the right to worship on the Sabbath, are awaiting a decision from the State Supreme Court.

Earlier this month, the State Association of Rabbis joined with the American Jewish Congress in presenting a "friend of the court" brief on the precedent-setting case.

The case involves Mrs. Imogene R. Miller of Rockwell, N.C., who claims she was fired from her job in a textile plant because she declined to work a late Friday shift. The shift would have required her to be on the job after sundown Friday.

Mrs. Miller is a Seventh-Day Adventist, but Jewish leaders point out the case's importance as a precedent in laws concerning the Sabbath. The legal aspect of the Miller case hinges on the fact that the State Employment Security Commission declared Mrs. Miller ineligible for unemployment compensation because, on religious grounds, she refused to work on the Sabbath.

The Commission said that her refusal to work during the stated hours made "the securing of regular employment more difficult." It also said she "did not meet the requirement" that those eligible for unemployment benefits must be available for work.

Jewish leaders here point out that the precedent in the Miller case would have far-reaching effects on the rights of Jews to observe the Sabbath without disadvantage under the law.

The Jewish "friend of the court" petition declares that the Unemployment Commission's ruling violated Constitutional provisions guaranteeing equal protection under the law, separation of Church and State, and religious freedom.

Rabbi Rosenberg Gets Conservative 'Plum'

TORONTO (JP)—Rabbi Stuart Rosenberg of Rochester, N.Y., has accepted the pulpit of the Beth Tzedec congregation here.

The pulpit has been considered one of the plums of the Conservative rabbinate since Rabbi Reuben Slonim and Rabbi Norman Shapiro resigned jointly. The resignation followed terms of the merger of the two congregations a few years ago, in which it was agreed that both rabbis would resign if the occasion arose for either to leave.

Use the Classified Section of THE POST if you have something to sell.

Pro-Israel Rally Picketed In Dissent; Zionists Aroused

LOS ANGELES — Ten anti-Israel pickets paraded around the edge of a crowd at a Zionist gathering on the steps of City Hall here last week.

In an after-meeting tussle with one woman picket, angry Zionists tore up her placards which read: "How About Bonds for Arabs and Egyptians?" and "Keep US \$s in America."

Another picket, who said her name was Myrtle Dorris, told reporters the group represented individuals "because they felt it unfair to solicit funds in America for a foreign war."

The rally was called by the American Zionist Council and over 3,000 persons heard speakers plead for American arms for Israel. The rally was billed as a "Stop the Israel-Arab war" meeting.

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WHAT FOODS THESE MORSELS BE!

THOSE LEFTOVERS ARE WITH US AS USUAL 'AFTER HOLIDAYS

By SARAH LIEBER

Day after a happy holiday no one feels much like thinking of food after all the cooking and eating which was done on Thanksgiving Day. But there is all that turkey left, and plenty of sweet potatoes and other fixings too. Many families are happy to continue eating much the same fare as they had for the holiday. But others get bored by the repetition. Each balabosta has to decide on the basis of her family's attitude, and her own, what to do about the leftovers. Some may be wrapped securely and frozen, to be used after a few days have passed. Some may be served cold, as noshes. We like turkey hash in our house, or turkey pilaf, or turkey croquettes, or kosher

turkey a la king. As you may have guessed from this, we like turkey in any form.

TURKEY SALAD

2 cups diced cold turkey
 1/2 cup diced celery or celery root
 1/2 cup coarsely shredded carrot
 1/4 cup minced parsley
 1/4 cup slivered almonds
 1 small can shredded pineapple
 1 cup parve mayonnaise or salad dressing
 salt and pepper to taste

Mix vegetables with turkey. Stir in dressing. Then add almonds and pineapple. Mix thoroughly. Taste, and adjust seasonings if desired. Serve on shredded lettuce, chicory or escarole alone or in combination. Gar-

nish with black olives and plimiento for company service. Serve with hot muffins or rolls. Very nice for luncheon.

TURKEY HASH

2 cups chopped cooked turkey
 1 cup diced-boiled potatoes
 1 small onion, minced
 1 green pepper, diced
 2 eggs
 schmaltz or shortening for frying

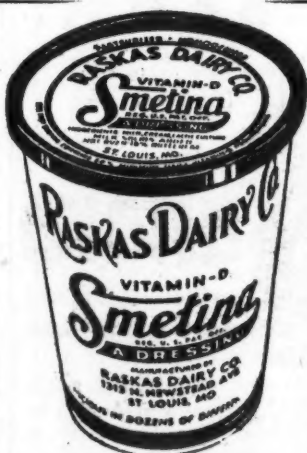
Beat eggs. Blend turkey, potatoes and green pepper. Pour beaten eggs over mixture. Taste. Add seasoning if desired. Melt fat in large pan. Cook minced onion until transparent. Turn turkey and potato mixture into pan. Brown slowly turning with a large spoon or spatula to blend in onion, and to brown evenly. Serve with a green vegetable and a salad. An old-fashioned and tasty main dish. Serves 4 to 6.

TURKEY PILAF

1 onion, diced
 3 tbsps. schmaltz or shortening
 1 cup rice
 3 cups soup stock or boiling water
 2 cups diced turkey
 1 cup sliced mushrooms
 1/2 cup seedless raisins
 Brown onion in melted fat. Add uncooked rice. Stir to brown on all sides. Add hot liquid. Cover and cook over moderate heat 15 to 20 minutes. Add salt and pepper if desired. Blend in turkey, mushrooms and raisins. Cover and simmer over lowest flame one half hour or until all liquid is absorbed. May be served with a tomato sauce if desired. Serves 4 to 6.

TURKEY CROQUETTES

2 cups very finely chopped turkey
 1 cup bread crumbs
 1/4 cup chopped parsley
 2 beaten eggs
 1 tsp. salt
 pinch of pepper
 matzo meal
 fat for frying
 1 cup soup stock thickened with 2 tbsps. flour
 Blend turkey and bread crumbs. Add parsley and sea-



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soning. Blend in enough thickened soup stock to bind. Set aside for five minutes. Form into croquettes. Dip into beaten egg then into matzo meal. Fry in fat until brown. Drain on paper towels or other absorbent paper. Or bake in well greased muffin tins at 375 degrees one half hour or until a brown crust is formed. Serves 4 to 6.

A Word To The Wives

And you will think of many others. Perhaps your family has a favorite casserole dish usually prepared with some other meat. You will surprise them with your own after-Thanksgiving variation.

Often for the finicky family it is wise to serve something entirely different for a day or two between leftovers.

Fish is a good change. So is a mixed grill platter of steak, chops, mushrooms and tomatoes. Just a salad bowl and

a fruit dessert is a welcome rounding out of the meal.

And for lunch while the children are at home over this holiday week end, why not try the new and sensational "gefilte fish in creole sauce" put up in jars by one of the well-known names in Jewish processing. They make a gefilte fish a la king also. Very new and different.

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WOMEN'S
VIEWPOINT

By HELEN COHEN

Sunday Schools Provide
A Partial Answer

For some reason I long ago got the impression that a columnist was expected to launch her subject with an air of supreme self-confidence, as an authority (probably on the theory that a good defense was to take the offensive).

Either I'm not a good conformist or I didn't learn my lessons well on the art of columnizing, because many problems just don't seem to have a nice, pat answer.

Take the education of our young.

I've heard and read time and again that the Sunday school has been a failure, inadequate, even harmful because we couldn't possibly hope to raise properly educated and indoctrinated Jews on the few hours they are exposed each Sunday. And I rather agree.

YET IT SEEMS to me that the set-up which obtains, at our local Sunday school, at least, offers the best, if not only hope of what to do about teen-agers who are cut off or drifting away from Judaism. The Hebrew school some time ago started high school classes and encourages those past 13 (girls as well as bar mitzva boys) to continue. But, while it has retained a few and the group is growing, most young people feel that their bar or bat mitzva marks their completion of those studies. Bluntly, they're through. Besides which most soon enter public high school, with little time to spare afternoons.

On the other hand, those same students seem to have accepted the fact that their Sunday school education will continue until they are confirmed and usually the confirmation age is not reached until they are 15.

Looking at the Sunday school set-up, we find that while there may be complaints that little is accomplished, in the higher

grades, at least, better and better textbooks are used so that today's children are getting much more in the way of Jewish history and religious background than their parents once did.

Then too, in the upper grades, pupils are required to attend a mid-week class each week in addition to their Sunday session, unless they are still in Hebrew school.

AND FINALLY, Sunday school pupils are required to attend Saturday morning Youth and holiday services, and I for one can vouch for the fact that week after week their record, especially the upper grades, is excellent.

So "Sunday" school is responsible for keeping the children close to Judaism not one but three times each week.

And my thought is, if it keeps them until they are confirmed and that is until they are 15, why not extend the time, adding more mature courses, and postpone confirmation until they are 16 or 17. After that they are away at college and the situation is out of the hands of both synagog and parents. But they will know that they worked with the children as long as it was feasible.

Well, that is only one of the problems for which we seek answers. But since the space has about run out, perhaps we'll look at them another week.

I know this won't make me popular with the various national headquarters of our — you should forgive the description — endless and still growing Jewish organizations. I know they have expenses to meet, but so do we poor laymen who are made to feel guilty if we aren't paid-up members in all of them (and I know they are each worthy).

The dues at our local PTA are 20 cents per year, so that even if papa and both grandmas decide to join, together with mother, you still get back change from your dollar bill.

Ah, joy.

And just think what a dream-come-true it would be for membership and retention chairmen.

NATURAL FOODS SHOWN

JERUSALEM—More than 300 kinds of fruit and 200 kinds of vegetables were among the exhibits at Haifa's recent "Fruits of the Land" exhibition.

TEEN TALK

PICKING THE RIGHT COLLEGE FOR YOU
ENTAILS IMPORTANT CONSIDERATIONS

By JUDY PALLER

HI, TEENS!

Shall it be Harvard, Purdue or State? How about Radcliffe, Ohio State, Northwestern, or UCLA?

You guessed it, Teens! This week we're heading for college—or, rather, trying to decide how to go about choosing which campus is for us.

The choice of a college cannot be made without any forethought, for the same reasons that you wouldn't choose a home



JUDY

may limit your field, but the number of scholarships available to capable students is overwhelming. Don't neglect to look into scholarship possibilities, if you think the college of your choice is too expensive.

If your city has a free municipally supported college and you can live at home, your college expenses will be least of all. Your own state university offers the most for your money in the way of tuition, housing and facilities, but because the doors are open to anyone qualified, classes are extremely large.

ANY OTHER state university has a slightly higher tuition fee, but other than that compares favorably with regard to cost.

Remember when figuring the cost of a year at college, include transportation, clothes, books, entertainment, long distance calls, and about thirty dollars for those miscellaneous items which come up.

What type of education am I seeking?

Do you want a strictly liberal arts education or a pre-professional course such as pre-law or pre-medicine? Perhaps you want a school with a strong department in journalism, engineering, home economics, or education. **FIND OUT EARLY** which schools offer the courses you want and your field will automatically be narrowed down.

YOUR HIGH school should have a guidance department with advisers to aid you in the task of selecting a college. They will probably have on hand many catalogues and pamphlets, and should also be able to tell you which schools rank high in the field you hope to enter.

Do I want a coed school or not? A large university or a small college?

Answers here will depend entirely on your personal preferences. Under any circumstances, don't let parents or relatives railroad you into their "Old Alma Mater." You're choosing a home for four years—It's **YOUR** decision.

How far from home do I want to go?

If you're the type who would hop a train every time the cat had kittens or Junior stubbed his toe, better pick a university within easy commuting distance because of transportation expenses.

ON THE OTHER hand, you may feel that college is your opportunity to get out on your own and that you'd like to come home only three or four times a year. Then by all means head

as far away from the homestead as you please.

Do I want the cultural and social advantages of a large metropolis or will I be happier in a small college town?

Theaters, night clubs, museums, libraries, art galleries—if these appeal to you, you may want a big city nearby. (Word to the wise: Please don't pick your school on the basis of its football team!)

Will I find the type of Jewish environment that I desire at this school?

During your college years you make many deep, enduring friendships, and perhaps meet your mate-to-be. It would be foolish to enter a school with few Jewish people. Find out if the school has Jewish youth organizations. A welcoming Hillel House may make a big difference in your enjoyment of college years.

AFTER YOU'VE answered all these questions, scanned catalogues, talked with adults and conferred with representatives from various colleges, you should have the field narrowed down to three or four.

Your final decision doesn't have to be made until the spring of your senior year. The fall of that senior year, send applications to three or four schools and upon receiving acceptances, decide for good which it shall be. As a matter of fact, it's better to apply to more than one school—that way you're not left in the lurch if one refuses you. Special note to frosh and sophs: It's not too early to start

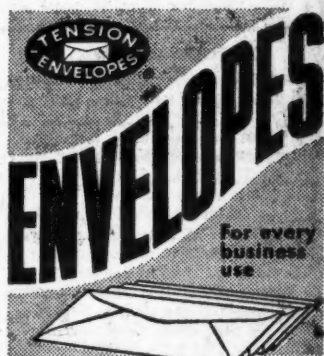
thinking about college, because you might decide on a school when you're a senior, only to find that they require some courses you DIDN'T take when you were a sophomore or junior.

College admissions boards don't demand courses, they only recommend them, but when it comes time to select entering freshmen, they undoubtedly consider failure to meet requirements as a strike against you. Don't get caught in this kind of mess!

Send away for those catalogues today, and good luck.

Any comments, ideas or suggestions are welcomed by your columnist at 5023 N. Pennsylvania, Indianapolis, Ind.

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SOUND THE GREAT TRUMPET, edited by M. Z. Frank, 415 pages, \$5. To be obtained in bookstores, from the ZOA Bookshop, 145 East 32d Street, New York, or at the publisher's, Whittier Books, Inc., 31 Union Square West, New York.

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DEATHS

Dr. Max A. Lipkind, 74

MIAMI BEACH (JP)—Dr. Max A. Lipkind, 74, retired physician, formerly of New York City, who was very active in Jewish affairs, died Monday, Nov. 14. Dr. Lipkind headed the local Zionist Organization, Jewish National Fund, Bureau of Jewish Education and was chairman of the bureau's board of license. He was a member of Temple Emanuel and the Medical Jewish War Veterans of the United States. He also contributed many articles to scientific and historical journals published in English, Yiddish and Hebrew.

Nathan M. Lerner, 66

DETROIT (JP)—Nathan M. Lerner, 66, prominent Detroit builder for 35 years and past department commander of Michigan of the Jewish War Veterans, died Nov. 18. He was a

past president of Temple Beth El Men's club, a member of Temple Israel, Jewish Welfare Fund, and Lawrence H. Jones Post of JWW. He supervised the construction of many public buildings, including Temple Israel, Adas Shalom and the Davison Jewish Center.

Dr. Louis Nusbaum, 78

PHILADELPHIA (JP)—Dr. Louis Nusbaum, 78, an associate superintendent of Philadelphia public schools from 1915 to 1943 and president of Philadelphia Public School Retired Employees association, died Nov. 13 at his home. Dr. Nusbaum was president of the National Farm school at Doylestown, Pa., secretary to the National Conference on Public Employees Retirement System, and a member of the board of Mt. Sinai hospital, now the Southern division of the Einstein Medical center.

BOOKS AND RELIGIOUS ITEMS

'A BOOK OF JEWISH CURIOSITIES' SEEMS MAGNIFICENT ANTHOLOGY

A BOOK OF JEWISH CURIOSITIES, by David M. Hausdorff, \$3.50 (Crown).

Largely from the Talmud and such medieval greats as Maimonides, yet omitting neither the Bible nor any branch of Hebrew literature, Mr. Hausdorff has culled a magnificent anthology of unusual facts and quotations. There are many quaint notions of past days, but there are hundreds of "modern" truths and concepts, even under the rubrics of discoveries, inventions, education, psychology, medicine, hygiene, and diet. And as to ethics, with stress on the social amenities, Jewish literature is unmatched. The introductory and expository matter is attractive and pithily informative. Excellent for everyone's

reading, and supreme for bar mitzva and other gifts.

THE SECRET OF HAPPINESS, by Billy Graham, \$2 (Doubleday).

Billy says the secret is to believe in all the theologic myths he favors.

RACES AND PEOPLE, by William C. Boyd and Isaac Asimov, \$2.75 (Abelard-Schuman).

So simply and fascinatingly written that the reader will not be able to forget genes and chromosomes and dominants for all his days. This book, by two eminent professors, is unquestionably supreme in its class. Readers of all ages will revel in it. Proper respect is paid to Nazism and racism—especially as applied to the Jews—but there is a note of strong optimism for the future of humanity. The illustrations are excellent, the format impeccable. Buy it for yourself and your children.

the Bible from a unique "literary, sociological, and biographical approach." Unlike Wellhausen, he sees the Pentateuch as the basis of later documents, though it was originally of smaller size. He reiterates the thesis of his previous volume, that the prophet Nathan was probably the author. The prophets therefore directly derived their ideas from the Torah. He takes up the Priestly Code and other documents of the Bible as critically dissected, and, employing his internal as well as archaeological evidence, rearranges and dates them on a new reckoning. Later it was Moses, declares the author, who simplified the idea of God and His natural manifestations, and therefore left a permanent imprint upon the Bible and its upholders. For, says he, "Moses must have been a forceful, dynamic personality, one of the great unifiers and simplifiers, a genius who organized and disciplined the demoralized masses by the power of his fiery spirit."

BIBLE STORY COLORING BOOK, edited by H. F. Sussman, \$1.50 (Bookman Associates).

Here is a book with many pleasant black-and-white pages to color. The text is somewhat different from the ordinary, inasmuch as many of the miracles are rationalized, and such critical judgments as that of the two Isaiahs are incorporated. But the child, who is not a critic, will enjoy this opportunity to wield a broad brush or crayon.

THE ONLY gadget received this week is Ktav's Festival Movies. Through a glass in a little box one sees a succession of colored Chanukah pictures on film. Very cute.

A. BURSTEIN

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THE GROWTH OF THE PENTATEUCH, by Immanuel Lewy, \$4.50 (Bookman).

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COMING EVENTS

Sunday, Nov. 27. 39th Anniversary dinner of the Hebrew Home for the Aged, honoring William Goldfine, president. Sheraton-Astoria Hotel.

Dec. 4, 5 and 6. Conference of the Women's Branch of the Union of Orthodox Jewish Congregations of America. Theme: "The Treasure Chest of Jewish Living." Hotel New Yorker.

Thursday, Dec. 15. 41st Annual meeting of the Joint Distribution Committee. Report of the Country Directors' Conference, held at UNESCO House in Paris. Waldorf Astoria Hotel.

CULTURAL

Monday, Nov. 28. Ideological Foundation of B'nai B'rith. Lecture by Rabbi Arthur Gilbert. Committee on Adult Education, Park Avenue Synagogue, 50 E. 87th St.

Monday, Nov. 28. "Jew and Gentile," the question of Conversion. Lecture by Dr. Bernard Heller. Series of lectures: "Invitation to Jewish Learning. Institute of Adult Jewish Studies, Community Center, 270 W. 39th St.

Monday, Nov. 28. Marjorie Morningstar, analysis by Rabbi Irwin M. Blank. Program of adult education. Community House of Congregation Emanuel-El, 1 East 65th St.

Tuesday, Nov. 29. Dr. Ludwig Lewisohn speaks on "Jewish

Values as Reflected in English Jewish Literature." Jewish Omnibus Series, YMHA, Lexington ave. and 92d St.

Tuesday, Nov. 29. Jewish Values as Reflected in English Literature. Lecture by Dr. Ludwig Lewisohn. Auspices Jewish Omnibus Series, YMHA, Lexington ave. and 92d St.

Tuesday, Dec. 6. "Jewish Values as Reflected in the Torah." Lecture by Dr. Harry Orlinsky. Jewish Omnibus Series, YMHA, Lexington ave. and 92d St.

THEATRE AND MUSIC

"The Farblongjete Honeymoon," starring Molly Picon. In Yiddish. Palace Theatre. East New York ave. and Strauss St. Brooklyn. 8:30 p. m.

"Hill 24 Doesn't Answer," first major film produced in Israel in the English language. World Theatre, 153 W. 49th St.

"The Diary of Anne Frank," starring Joseph Schildkraut. Cort Theatre, 48th St. East of Broadway. 8:40. Matinees Wednesday and Saturday.

"Highway Robbery," comedy of present-day life in Israel. In English. Presented by the Heritage Players. President Theatre, 247 W. 48th St.

ART

Exhibition of Works by Samuel Galy, one of the foremost cartoonists in Israel. Kaufman Art Gallery, Lexington ave. at 92d St.

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th ave. at 92d St.

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National Organizations

American Jewish Congress, 15 E. 84th Street.

Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N. Y.

Farband Labor Zionist Order, 45 E. 17th St., N. Y. 4, OR 3-6500.

Jewish National Fund, 42 East 60th St., New York 21, VA. 6-3780.

Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330.

National Community Relations Advisory Council, 9 E. 38th St. MU 5-1606.

Union of American Hebrew Congregations, 838 Fifth Ave., RE 7-8200.

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THE EDITOR'S CHAIR

THE SHORT STORY "Marvin Marries a Shikse" in the Oct. 7 issue of the Reconstructionist Magazine, has already become a classic, at least in our town.

Written by Rufus Lears, and with as straight a face as you can want, the story, which probably would win an award for construction in any contest for short stories, tells about the parents of a Jewish boy who marries a shikse. O. Henry would be proud of this ending, and the details of how the girl converts to Judaism and becomes so observant that she refuses to visit the home of her in-laws, whose attitude toward Jewish observance is that of the majority of the U.S. Jews.

How the shikse reforms her in-laws is told with restrained humor which makes you want to burst out laughing.

THE FINAL paragraph of the story is without equal. Marvin's parents finally have succumbed, and now have a strictly Jewish home, even to the matter of strict kashrut.

Marvin's mother is speaking: "Yes, I cook kosher now. What can I do? I am a mother and I want my child to be happy. Only what did we need all that for? Why couldn't Marvin have married a nice Jewish girl?"

We think the story ought to be reprinted in pamphlet form by someone because of its impact. This is another of those stories which could have their effect on changing the course of U.S. Jewish history.

Have I awakened your inter-

est? If so, then beg or borrow a copy of the Oct. 7 issue of the Reconstructionist, and see if I'm not right.

THE LITTLE editorial plea we made for a Jewish Post Jewish Book of the Month Club has restored our faith in editorials, which we had assumed no one read, and in Jewish Post readers.

Every mail brings in a new batch of readers interested in the plan and what started out to be an editorial idea to fill space more than anything else may develop into a fine project for spreading the reading of more Jewish books among Post subscribers.

We're repeating the project here

Most Jewish books are offered to us at the regular book-seller's discount of 40 per cent off published price. The discount on some is only 30 per cent.

IF THE POST retained 15 per cent for expenses and passed the 25 per cent savings on to you for participating in this Jewish Book of the Month club, then perhaps enough of you readers would take part to make the project feasible.

So here's the little coupon again—for others of you who may have intended to do so but never did get around to sending it in. You'll see that it doesn't obligate you in any way, but gives you the opportunity of learning how you can save yourself considerably on the purchase price of new books of Jewish interest.

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HEAD OF SPLIT SYNAGOG CLARIFIES SITUATION

• Editor, Jewish Post:

I have been shown a copy of your issue of Nov. 4 in which there appears a letter from Harry Simon and a P.S. by Rabbi David Hollander. It makes reference to the fact that our court had "granted a temporary injunction in favor of those people who were waging a fight to save a traditional Orthodox synagogue from destruction." This writer also indicated his pride and satisfaction that he was "consulted on the procedure to follow."

As the president of the Mt. Clemens synagogue involved and therefore one of the defendants in the case, I should like to set you and the writers, H. Simon and the rabbi, right on the facts. The court granted no injunction to anybody. The exact wording of the court's order was that:

"Until the trial of this cause, or until further order from the court, the parties hereto, and each of them, refrain from establishing or permitting in the synagogue of the Congregation Beth Tefileth Moses for the holidays of Rosh-Hashana, Yom Kippur and the Feast of the

In two areas in last week's POST in a pointed way, the shortage of rabbis was sharply revealed.

In one area, the Conservative rabbi-nate, Rabbi Bernard Segal asserted that more than 100 congregations could not be admitted to the United Synagogue, the lay body of the Conservative movement, because rabbis to serve them were lacking. This is a shocking revelation.

In the other, Dr. William Haber, chairman of the B'nai B'rith Hillel Commission, declared that the expected increase in Jewish college enrollment would be such in the next 10 years as to require some Hillel rabbis to ride a circuit from one college to another.

The shortage of Hebrew school teachers has been called to the attention of the United States Jewish community for several years now.

The shortage of rabbis has hardly been remarked on at least not so much in the past few years.

If nothing is done now, then five and

A STEP TO BE ENCOURAGED

At a significant session at the recent general assembly of the Council of Jewish Federations and Welfare Funds, the problem of encouraging new leadership in the local communities was discussed.

The delegates heard several papers on how some communities had overcome this problem with amazing success.

In each case a separate young people's board had been formed as an adjunct to the federation. These young people, between the ages of 21 and approximately 35, were placed on what was called a junior board. They were ex-officio members of the federation board, too, which meant that although they had no right to vote, they did attend the meetings and serve on federation committees.

In addition, in one of the cities, the junior board undertook activities on its own, and set up a program which involved several hundred of young people on their own age level.

As it was pointed out, these junior board members inevitably formed fine

10 years from now, the shortage will only be more aggravated.

One answer is the establishment of more Jewish colleges giving ordination, such as Hebrew Union college, Yeshiva university and the Hebrew Theological college and the Jewish Theological Seminary of America, among others.

In Europe, if every sizeable Jewish community didn't boast a yeshiva, at least the more famous ones did.

There is no reason why there should not be a Reform and Conservative rabbinical seminary in both Chicago, Cleveland, Detroit and perhaps Atlanta also. As for Orthodox seminaries, they fortunately have grown in number in a perhaps adequate manner in the past two decades.

But except for the several branches established in Los Angeles by both the Reform and Conservative seminaries, and the new Reform school just opened in New York City, these two wings of Judaism have not made adequate provision to provide rabbinical leadership for the congregations which require it.

services for leadership on the boards of the parent federations. They soon found their way onto that top body of the Jewish community, while other young people moved up to them on the junior board.

This is a step which should be encouraged in every community. Too often federation leadership tends to perpetuate itself, and thus proves an effective bar to the developing of young, new leadership. In other words, the federations were their own worst enemies in this respect. They cried out for new leadership, yet they rebuffed it by giving it no opportunity to express itself.

Very likely those who listened to the effective presentations at the general assembly will carry the word back to their local communities. Those who wish further information on this aspect of the problem of new leadership may obtain it, we are sure, from the office of the Council of Jewish Federations and Welfare Funds at 165 West 46th St., New York 36, New York.

AID NEEDED IMPERATIVELY

If in 10 years from now, only one out of every four young Jewish persons between the ages of 17 and 21 will not be a college graduate, this will change the character of the United States Jewish community to an extent which deserves consideration.

Even now, the Jewish community is already feeling the effects of the high percentage of college graduates forming it. But even so, the one out of two young Jewish people who today are attending colleges, will not be taking over leadership in the community for another 15 years.

WELL DONE, LOOK MAGAZINE

The article in Look magazine last week about Jews came about as close to being accurate as one could hope. Even a Jewish author could hardly have done better.

Compared to the odd thing that Life did on the Jewish religion several months

We haven't seen any discussion of the change, and obviously it cannot be covered in an editorial.

In addition, it is clear that the burden will fall to an even greater degree than at present on Hillel and our Jewish college fraternities and sororities.

This makes it imperative that Hillel get all the support it requires, and that the Jewish fraternities and sororities be approached so that they truly will be Jewish if only in a minimal way.

Why not call a conference of all Jewish fraternities and sororities and explore the matter? Isn't this a job for your Synagogue Council, Rabbi Feldman?

ago, this job by its competitor was not only refreshing, but will serve a real purpose. It will give the non-Jew a clearer understanding of United States Jewry than we could have hoped to have been achieved by almost any other method or procedure.

Tabernacles—or at the services ingly during the recent High published regarding this matter on the days preceding or suc- Holy Days and on Sukkot all in the future be factual and ac- ceeding said dates, in connection who wished followed the mixed seating arrangement in a cer- tain part of the synagogue, and the others followed the segre- gated arrangement in accord- ance with the court's order.

With all due respect to Rabbi Hollander and the writer I was disappointed to read in the letter that "he takes pride and satisfaction" in having approved this litigation, as it has resulted in nothing but a "chillul ha-shem."

In any event, since this was the course that a very small minority chose, it is important that Israel resident paid 85 Israel pounds in indirect taxes during the 1954-55 fiscal year.

JOSEPH N. SHER, M.D.
President, Beth Tefileth
Moses

Mt. Clemens, Mich.

FRUIT TYPES DISPLAYED

JERUSALEM — Among the fruits displayed at Haifa's "Fruits of the Land" exhibit were 60 kinds of citrus, 50 of grapes and 30 of apples.

INDIRECT TAXES PAID

JERUSALEM — The average Israel resident paid 85 Israel pounds in indirect taxes during the 1954-55 fiscal year.

the Jewish Post
Published every Friday by The National Jewish Post, Inc., 546 S. Meridian St., Indianapolis 6, Ind., in six editions.

NATIONAL EDITION
Charles Roth, Bureau Chief
110 W. 40th St., New York 18, N.Y.
LO ngacre 4-2597

CHICAGO EDITION
130 N. Wells RA 6-7807

INDIANA EDITION
Box 1633, Indianapolis ME 4-1307

KENTUCKY EDITION
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MISSOURI EDITION
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Friday, Nov. 25, 1955
10 Kislef 5716

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FREEDOM OF THE PRESS

Letters must be typed or printed clearly double-spaced, on one side of the page only and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed stamped envelope.

SHOULDN'T BLAME A CAUSE FOR ACTS OF APOSTATES

• Editor, Jewish Post:

Oscar Leonard is certainly entitled to differ with Rabbi Unterman's opinion of Reform in Israel, but why must he launch into a gratuitous attack upon the historic role of Orthodox Judaism in America? With glib and sweeping assertion he blames it for apostasy (shmad) and intermarriage in this land. (JP, Oct. 14, '35).

I would ask Mr. Leonard, do defections from any cause or movement necessarily indicate that the cause itself is to blame? Did Benedict Arnold's desertion from the cause of American liberty prove American liberty to be an unworthy cause? Did the conversion to evangelistic Christianity of Max Wertheimer, a graduate of Hebrew Union college (though long since disowned), a man who had functioned as a Reform rabbi for many years, prove Reform to be a compounded error and failure? (Dr. Edward N. Calisch, you say, claimed that in his experience all Jewish dead who had only Christian relatives in attendance at their funerals were of Orthodox ancestry. "No Reformists" were among them.) We would accordingly be justified in assuming that Dr. Calisch did not officiate at his late rabbinical colleague's funeral.)

Similarly, if Orthodox Jews or their children turn their backs upon their heritage, what have they proved? A person even slightly equipped with modern sociological learning and psychological insight is bound to realize that there are numerous and complex reasons why people forsake movements and religions, reasons often little understood, unrecognized, or even vigorously denied by the subjects involved. These real reasons often have but little

to do with the intrinsic merit and worth of the cause deserted. But Mr. Leonard does not seem to understand this.

"Shmad in America," says he, "was brought about by strait-jacket, static Judaism," this shallow and unjust characterization being intended to describe none other than Orthodox Judaism, as his Orthodox Judaism caused "shmad" in America.

Because Isaac Mayer Wise, the Father of American Reform Judaism, was also father of the lovely and accomplished Helen Wise, who, on Tuesday, May 28, 1878, eloped with and married a Christian lawyer, James Molony, "Christian minister C. W. Wandte officiating, should we cite this episode, so fraught with anguish and sorrow for the father, as proof that Reform contributed to "shmad" in America? (Cincinnati Gazette, May 30, 1878, and other papers).

When, on that day in June, 1879, Isidore, son of San Francisco's leading Reform rabbi, Dr. Elkan Cohn, married a Christian girl, and a Presbyterian minister performed the ceremony, was "strait-jacket, static Judaism" the cause, ipso facto?

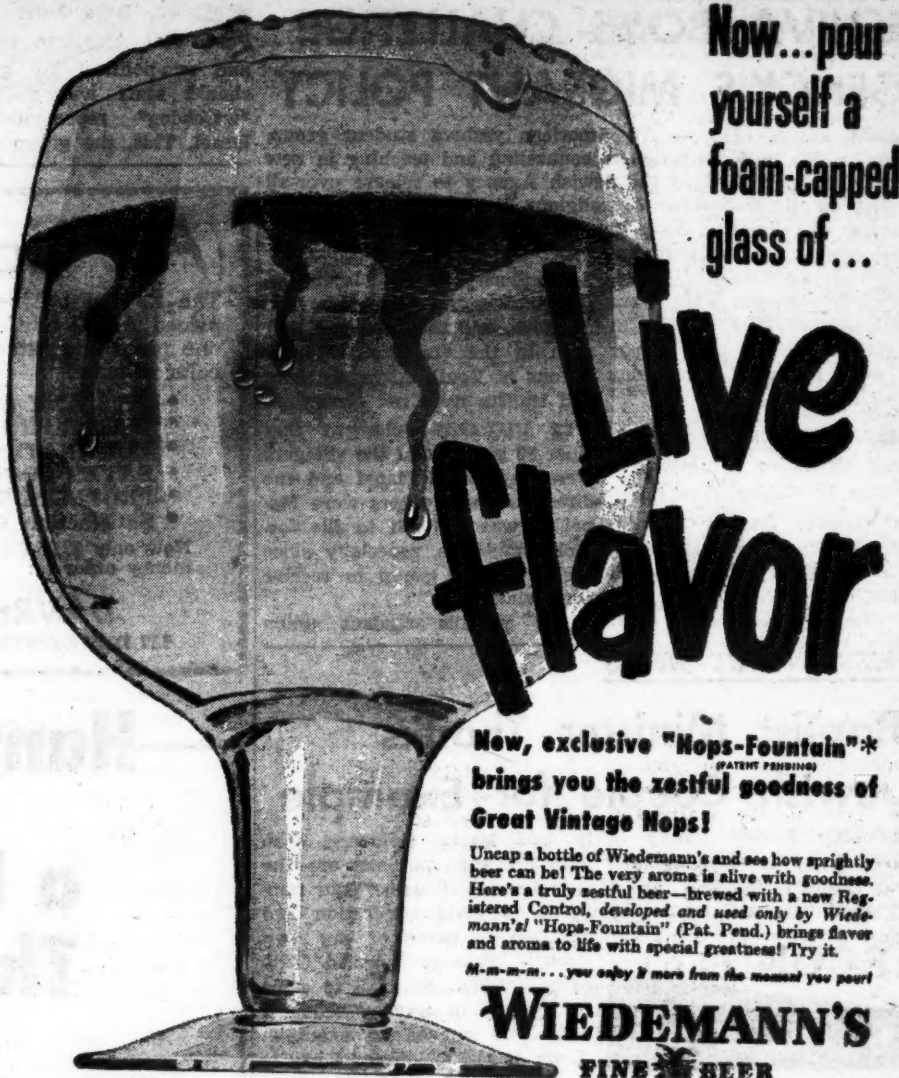
Is the Ethical Culture movement of Prof. Felix Adler (second son of the celebrated Reform ideologist and rabbi Samuel Adler of Temple Emanu-El, New York), himself ordained as a Reform rabbi, who toured the country deriding the Bible and Judaism, while preaching his new gospel of Ethical Culture, seized upon eagerly by many Reform Jews as a royal road to Shmad, evidence that Reform leads to apostasy?

To these questions—and many similar ones could be asked—I assume, Mr. Leonard, that your answer must be No, and I tend to agree with you: Reform ought not to be blamed for all of these defections.

Now, by the same token, Mr. Leonard, is it too much to ask that you refrain from bearing false witness against the faith of your fathers and your Orthodox brethren; against the sublime and vital Jewish way of life that sanctified and sustained even your ancestors through thousands of years, and nurtured American Jewry throughout hundreds?

ALFRED A. ISAACS
Houston, Tex.

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Personals will be printed under this heading each week. Cost is 10 cents a word, payable in advance. Those less than 25 words are payable at the minimum price of \$2.50. Extraneous words and phrases will be deleted.

INTELLIGENT Jewish widow, in 60's, has nice home, looking for nice, intelligent companion with income. Applicant should state age, job, background. Write Mrs. G. K. A., 6216 N. St. Louis, Chicago 43, Illinois.

Personals

MY DAUGHTER is a beautiful college graduate, model figure, music degree, like to introduce her to physician, 30-40. No agents. Write Dept. 147, Suite 2900, 110 W. 40th St., New York 18, New York.

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Central Pennsylvania congregation seeks Liberal-Conservative rabbi. Interviews will be arranged conveniently. Position also offers extra institutional work. Please state educational, congregational background with references, marital status and minimum salary expected. Replies held in strictest confidence. Early replies urgent. Write Dept. 144, Suite 2900, 110 W. 40th St., New York 18, New York.

Rabbi

Rabbi, more than 15 years' experience, seminary and college degrees, past 7 years and presently with Conservative Western congregation, desires change, effective soon, to larger pulpit, minimum 400 members. Correspondence invited. Dept. 3008, P.O.B. 1633, Indianapolis 6, Ind.

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Rabbi, young, married, seeks a position within or near New York City, either modern Orthodox or Conservative, college educated and has experience in all phases of synagogue life and Hebrew school teaching. Would consider associate position with large congregation. Dept. 2091, P.O.B. 1633, Indianapolis 6, Ind.

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Ordained, college and university graduate, excellent speaker, efficient organizer, experienced in all sections of rabbinical and congregational work, wishes a congregation offering a promising pulpit. Write Dept. 2089, P.O.B. 1633, Indianapolis 6, Ind.

Positions Open

Rabbi Wanted

Outstanding Orthodox congregation in major Southern city seeks rabbi. Interviews will be made in New York some time in December. Please state educational background, experience, references, minimum salary expected. All replies held in strictest confidence. Box 61 Station D., Atlanta, Georgia.

Hebrew Teacher

Wanted: A qualified Hebrew teacher, cantor and baal k'riah; must speak English well. Apply in writing. Box 1002, Waco, Texas. Candidates from New York area may be interviewed in New York in December.

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YESHIVA BOYS CHALLENGE AGENCY'S MIGRANT POLICY

NEW YORK (JP) — An American yeshiva student group, P'eylim, which provides religious counseling and teaching in new Israeli villages, challenged the Jewish Agency to release over-all statistics on the disposition of religious Youth Aliya wards and the status of religious schools in new immigrant villages.

The group claimed that approximately one-fifth of the predominantly religious aliya were in religious schools, whereas in the general schools over 33 per cent were receiving a religious education.

BERL LOCKER of the Jewish Agency Executive in Jerusalem had sharply denied that immigrant children from North African religious homes were being settled in non-religious Israeli communities (JP, Nov. 11, '55).

P'eylim, however, noted that

the majority of schools in immigrant communities were non-religious, and they charged that even in the "traditional" institutions of Youth Aliya, teachers and leaders were not observant.

IT FURTHER charged that since 80 per cent of the villagers were designated Mapai and the directors and workers were Mapai, it was difficult to file formal complaints, especially since there was no group to receive complaints.

The yeshiva student union

NAMES IN THE NEWS

Baptist Minister Thanks Jewish Couple for Example

The only Jewish family in Uvalde, Tex., is keeping the town's Baptist minister in a good mood. The minister recent-

ly told Harry Goldberg, who with his wife and son are the only Jews in Uvalde: "Your family is a good inspiration and example to some of my own flock." "How so?" asked Goldberg. "When they fail to come to services or Sunday school I point you out as an example: 'Look at Mr. Goldberg,' I say to them. He drives his son to a Jewish Sunday school every week—78 miles from here. And you people, with churches so close by you, sometimes find it so hard to come."

Names In Review

Rabbi and Mrs. Mitchell D. Geller, Norwich, Conn., have announced the birth of a daughter, Tova Claire. Grandparents are Rabbi and Mrs. Max Geller, Houston, Tex., and Rabbi and Mrs. D. N. Lelser, New York City. Rabbi Herschell Saville, Cleveland Heights, O., and Miss Judith Wilk, Chicago, were wed Thanksgiving Day in Chicago.

Brandeis Whips New Haven, 27-19

WALTHAM, Mass. (JP) — Brandeis, spearheaded by its brilliant young quarterback, Jimmy Stehlin, wound up a successful football season last Saturday by whipping previously undefeated New Haven Teachers college 27-19.

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suggested, in a letter to The Post, that American rabbinical and non-political lay groups should staff and maintain a "watchdog" representation in politics from education and re-Israel. This, the group claimed, liglon."

PAPER CONDEMNS ARABS

JERUSALEM — The Old City (Jordan) daily has editorially condemned Arabs for constantly listening to the Arabic programs on Kol Yisrael.

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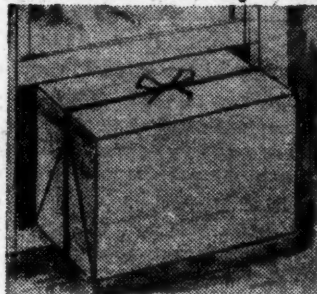
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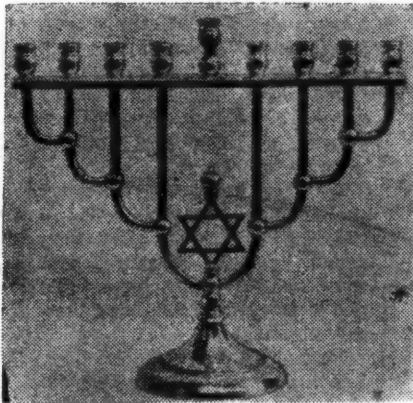
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